631 segments of an organization. It seems that in pre-
[721] Turkish times there was a tendency for contiguous
631 settlements to combine for war against other settle-
●619 ments or under the leadership of an outstanding
personality, but such combinations were not
permanent, or even consistent enough for us to
[177 speak of them as political groups. The Turkish
648] Administration tried to give greater consistency to
them so that they could be used as administrative
units, and the Anglo-Egyptian Government has
done the same and calls them divisions and appoints
a chief for each. Previously they appear to have
been little more than districts or localities, and the
only chiefs between the king and the chiefs of
settlements were those of Ger, northern Shilluk-
land, and Luak, southern Shillukland, whose
functions had, as we shall see, a ritual rather than
an administrative character, and those of Muomo
and Tonga, the settlements which are the northern
and southern marches of Shillukland, whose
functions were also partly ritual. In Shilluk
speech Muomo and Tonga correspond exactly,
Professor Westermann tells us, to the expression of
631 the ancient Hebrews: from Dan unto Beersheba.[1]

[1] Diedrich Westermann, *The Shilluk People. Their Language and Folklore* (1912), p. xx.

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Card No	C.I.	N.I.	F.I.	U.F.I.	S.(cm)	incisors	marks L	R	B	A	dots	C.I, mn.	mx.	N.I. mn.	mx.	S mn.	mx.
B 7	73.6	88.0			180.8		+		+		26						
C 8	73.4	96.2			175.1			+	+					4	+		
D 7	67.0	86.7	85.7	49.6	174.6	+		+			28	+					
B 1	71.3	87.7			184.8		+				21						
D 9	67.4	79.2	93.0	50.4	181.1		+				31						
	7.5	87.9			179.2												
D 3	70.2	85.1			165.7	+	+										

The sign + means that the people practice knocking out lower incisors, or body marks.
L = Left upper arm and shoulder R= right upper arm and shoulder B= Back A= Abdomen

mn= minimum mx= maximum

Tribal Marks .

304 619 [114] The most important tribal mark among the Shilluk is one row of dots or scars on the forhead called TAI which extends from near the ear to the other ear, crossing the temples. The old generations have three rows of these dots.(12) Butt writes that "Shilluk men and women have three to five rows of dots or scars....(13) but I was unable to discover any Shilluk man or woman who had these five rows of TAI. Butt may have confused this scarification with that of the Nuer and the Dinka who make five to seven deep cuts on the forehead. A profile of a Shilluk man or woman will betray a strong resemblance to someone who has a necklace of black or brown beads stretched across his forehead. These dots are of no fixed number.(14) They vary according to the breadth of the face and the forehead. No Shilluk is exempted from this mark, but in my study I found one old fellow from the royal family (15) who happened to be born in Metemma, north of Khartoum , as his mother was taken captive during the Mahdi - Shilluk war. He lived about twenty years in the north, then he came home, even having lost his Shilluk tongue. He had no TAI.

114 184 304 619 304 197 [753] The most important tribal mark is the knocking out of the lower incissors. Seligmann wrote (16) that the royal offshoots till the fourth generation "... follow the royal practice of retaining their lower central incisors instead of having them knocked out as commoners do..." Butt also says: " Among the Shilluk the royal family alone keep their tooth intact." (17) From the results I have obtained and illustrated in table "C" we can make two observations:
a) that not a l l commoners practice the knocking out of their incisors,
b) that some royal members practice it.
The Shilluk told me that this practice was universal among the commoners in the past, but now it is practiced at will. The old belief was that the failure to knock out teeth caused sickness. It must have been contact with the Arabs that changed this belief, and with this contact the habit is going to die out.